McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

PREFACE

THE term Bella Coola can be applied to the Indians who formerly occupied more than twenty villages on the lower Bella Coola River in central British Columbia, to their near kinsfolk on the Kimsquit River, and to those living at the head of South Bentinck Arm. Disease and changed conditions consequent upon the coming of the white man have so reduced their numbers that the last two groups of settlements have been virtually abandoned, while only one village remains in the Bella Coola valley. This is located on a reserve near the mouth of the river, and its four hundred inhabitants comprise practically all the survivors of what was once a tribe of several thousand people, with a distinctive language and culture of their own.

The material contained in this monograph was collected in this one village many years ago for the National Museum of Canada.[1] I was in the field during two periods that extended from March to August, 1922, and from September, 1923, to February, 1924. My field notes were worked up and the completed manuscript submitted to the Museum in 1926. Since that time it has suffered various vicissitudes. Recommended for publication by the Chief of the Anthropological Division, it passed through the hands of various editors; questions were raised about its size and the suitability of detailed studies of social anthropology in a government publication, and by the time these matters were adjusted, funds for extensive publications were unavailable and the manuscript was put aside. Since the aim of the investigation was to record, as far as possible, the sum-total of the complex and interwoven social life of the Bella Coola, I did not think it desirable to prepare short articles[2] summarizing different aspects, preferring to await an

[1] Then the Victoria Memorial Museum.

[2] The only exception was a short article on Bella Coola supernatural animals published in the Ontario Annual Archaeological Report for 1924-25, pp. 17-27.

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

CHAPTER I

LOCATION AND ENVIRONMENT

Location—Bella Coola Villages—Tribal Organization—Neighbouring Tribes

Location

"BELLA COOLA" is the common designation of those Indians who, until a few years ago, inhabited the valley of the Bella Coola River in central British Columbia. Boas has recorded[1] that the name is a mis-pronunciation of *Bilxula*,[2] a Kwakiutl word of doubtful origin which white pioneers assumed to be the appellation of the people in question. There is no term in their own language to include the groups treated in this monograph. Linguistically, the Bella Coola form an isolated island of Salish-speaking people, separated from others of the same stock by tribes of Athapascan and Kwakiutl lineage.[3] Culturally, they belong to the central section of the North Pacific coast area.[4]

The Bella Coola River rises among the mountainous uplands of central British Columbia. Its two main branches fall rapidly, about forty-five miles from the sea, into two deep gorges which unite, some five miles farther on, to form the valley of the Bella Coola. Down this the river rushes in serpentine curves (see Plate 5). Too shallow and too rapid for the use of large boats, even if such had been known to the Bella Coola, it serves to bear their dug-out canoes, each hewn from some mighty cedar. The valley is never wider than two or three miles and is hemmed in by lofty snow-capped moun-

[1] *The Mythology of the Bella Coola Indians* (Memoirs of the American Museum of Natural History, 1898), vol. II, part 2, p. 25. Repeated reference will be made to this work, and when Boas is quoted without further description, the reference will be to this memoir.

[2] Pronounced *Bilxula* by a Kimsquit man endeavouring to quote a Kwakiutl.

[3] Boas, p. 26.

[4] Clark Wissler, *The American Indian* (2nd ed., New York, 1922), p. 227.

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

stream, on which the salmon-weir rested, was carried away."[11] 361

The following village may be included with the above: [173]

(27) *Nuxneq:* on the shore of North Bentinck Arm, to the east of the creek that flows into it at Green Bay. This long-deserted village was built so close to the ocean that high tides reached almost to the houses. According to one informant, the name was derived from that of the first chief sent down from above to that spot; while another connected it, etymologically, with *Nuxn*, the name of the barren district some four and a half miles up the valley of the creek. In recent years this village site has been used only as a summer camp. [173]

The name given to the Bella Coola valley is *Nuxálk*; that given to the inhabitants of the valley, excluding those of village no. 27, is *Nuxálkmx*.[12] 101 103

Two points must be considered with regard to the above list of towns: In the first place, can it be regarded as an accurate list, or do the towns belong to the realm of mythology? In the second place, are the customs and beliefs of the inhabitants of the different towns sufficiently similar to be described without reference to local differences? 128 173 361

The first question is difficult to answer. The Bella Coola undoubtedly consider the existence of these towns to be an historical fact, but so do they regard the peopling of the earth by men created in the land above. Nevertheless, the above list appears to be substantially correct. The Bella Coola, although now collected into a single village, still remember their ancient homes. One man, for example, stated as a matter of course that he was a man of *Snuloli*. Further inquiry elicited the information that he had been born at *Sinut*, where his father had moved at the time of the smallpox epidemic. It later appeared that my informant's father was born at *Tcimoil*, had married there, and that it was his father who had moved [164] [166]

[11] This explanation may be only legendary.

[12] Boas, p. 69, states that *Nuxálk* is only applied to the lower villages of the valley. All the writer's information was contrary to this view. [114]

1:McIlwraith E-5 (1922-1924) 1948
NE5 Bellacoola NE5

from *Snaiaili*. My informant's grandchildren regard themselves as *Snaiaili* boys, and their names are embodied in myths of that village, although their forbears have not lived there for five generations. There is no reason to suppose this case exceptional. Other instances were obtained of movements of people from one village to another at earlier times, and there seems no cause to doubt the general accuracy of these. Names embodied in the origin myths of different towns are used as prerogatives and have been potent factors in keeping their memory alive. Uncertainties and inaccuracies there must be in the foregoing list, but on the whole it appears to be fairly reliable, since few contradictions were received from different informants.

Accounts obtained of the same ceremonies from the descendants of people of different villages were found in most cases to be identical. There were a few differences in custom between the people of *Stuie* and those of the other upper valley towns on the one hand, and the inhabitants of the lower valley on the other. These will be mentioned when necessary, but on the whole the inhabitants of the Bella Coola valley can be considered as a tribal entity.

Boas (p. 48) gives a list of Bella Coola towns which agrees fairly well with the above. Among his villages are included *Pe·ɔlb* (no. 4), *Nalqɔ́tɬwaɔ·e* (no. 7), and *Nɔ́ɬɔlɔm* (no. 16).[a] All the older people agreed that these are the names of streams, though settlements located on them may have been known by the same designations. Names of the five villages recorded by Boas, nos. 6, 8, 9, 19, and 24, were not known by several old men questioned on the subject.

The villages of the Bella Coola valley did not form a political unit; each was independent. A common language was spoken throughout and the inhabitants of the different towns recognized that their origins and customs were similar. This was also recognized to be the case with regard to the people living on South Bentinck Arm, and at the head of Dean Channel.

[a] Using in each case the spelling of this monograph.

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

Indians from both of these areas were interviewed and it was found that, except for minor details in certain beliefs, their customs were identical with those of the Bella Coola proper. Accordingly, in this monograph, the term "Bella Coola" will be taken to include the inhabitants, not only of that valley, but of South Bentinck Arm and the head of Dean Channel. Those living on South Bentinck Arm will be referred to as *Tălio* people, the Bella Coola term for them; those of Dean Channel as Kimsquit, the name by which they are generally known. It is an anglicized form of the word *Kempēut*, meaning "Canyon," by which the Bella Bella designate the people of Dean River.

VILLAGES ON SOUTH BENTINCK ARM

(28) *Sătlio:* on the east side of South Bentinck Arm, about a quarter of a mile from the point that marks its junction with North Bentinck Arm. Food was obtained from an ocean fish-trap.[a] Long deserted except as a summer camp.

(29) *Qaněsut*, "Island": east side of South Bentinck Arm, slightly north of the island opposite the Hot Springs on the west side of the fiord. The town took its name from this island. In summer the numerous inhabitants lived immediately opposite it, at a place where they had an ocean salmon-trap; in winter they moved to a fortified spot at the base of a mountain slightly farther to the north. This village was blotted out by a landslide one spring long ago, and the few survivors were unable to re-establish it.

*(30)[b] *Tsaulmem:* on the east side of the fiord about four miles above the last-named. A small town, whose inhabitants lived on the catch from their ocean fish-trap; it was recently deserted.

---

[a] Ocean fish-traps work as follows:—A pen is made by a series of stakes, into which the salmon enter at high tide. It is then closed and, as the falling tide lays bare the mud, the imprisoned fish can be scooped out by hand or in hand-nets.

[b] Mackenzie did not visit either South Bentinck Arm, or Kimsquit, but it will be convenient to continue the use of asterisks to mark those towns which are said to have been inhabited at that time.

McIlwraith E-3 (1922-1924) 1948
NEA Bellacoola NE6

reliable traditions of Carrier settlements there. The probable explanation is that the Bella Coola formerly extended over the area, either in actual fact or according to mythology, but were supplanted by the Carriers.

The Dean River is called *Nulel*, and the generic name for the people of the Dean valley is *Sutcloop*. About eighty years ago a smallpox epidemic so reduced the villages on the Kimsquit that the survivors abandoned them and moved to the Dean. At that time a certain Kimsquit man is believed to have said: "We will take their places and kill even their dogs."

Since that time, the joint settlement has suffered one epidemic after another, until a mere handful of the people survive, and they are almost entirely descended from the Kimsquit River immigrants. Within the last few years, these have requested permission from the Bella Coola to abandon Kimsquit entirely and live among them. The two groups have always been on the best of terms, but the Bella Coola have not forgotten the fate of the Dean River people and have been unwilling to admit the Kimsquit survivors.

Villages on the Kimsquit River, Sä·tsĕ'

"(44) *Sä·tsĕ'*: this large and important town, at the mouth of the river, was deserted at the time of the smallpox epidemic.

"(45) *Nuewulet*: this settlement can be grouped with the last-mentioned, although situated on the shore of Dean Channel, at the site of the present Manitou Cannery, six miles away. No meaning of the name is known.

Tribal Organization

The subject of this monograph is the people of the above forty-five villages. They will be referred to as a *tribe*, and as this term is customarily limited to a political unit, a brief justification for its use is necessary.

Each Bella Coola village consisted of a single row of houses, built along the shore of a river or the ocean. The front doors

1: McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6
Bellabella NE5

THE ʟɪ̈ämɣ [1]

Before the smallpox epidemic, about 1865, there were towns on the fiords and villages of Dean Channel between Kimsquit and Bella Bella. The inhabitants were called ʟɪ̈ämɣ by the Bella Coola, and ʟɪ̈aitɣ by the Bella Bella. Their settlements were at Elcho Harbour, Green River, Cascade Inlet, and at several unidentified places. Their language is said to have differed slightly from that of the Bella Bella, but the people themselves married freely with both Kimsquit and Bella Bella, thus forming a connecting link between these tribes.

A list of ʟɪ̈ämɣ towns was obtained from one old man, who claimed to be a descendant of the people. It was impossible to verify this information, and since he himself was not an ideal informant, the following can be regarded only as approximately correct.

(1) *Ălko:* at Elcho Harbour.

(2) *Kulde·t:* on a fiord one mile above the last-named.

(3) *Ălhk* or *Yuqwa·t:* on a river three miles above the preceding.

(4) *Nuwaisä·x:* on a river two miles above the preceding.

(5) *Nuɬqatl:* on a fiord three miles above the preceding.

(6) *'Omlłom:* on a fiord three miles above the preceding.

(7) *Sux̣wălk:* on a river two miles above the last-named and thirty miles below Kimsquit.

According to the old man from whom the above list was obtained, *Nuxwălst*, at Kimsquit, recorded earlier as village no. 45, was also populated by ʟɪ̈ämɣ people. There was so much intermarriage between the two groups that it is now impossible to ascertain whether the inhabitants not only of *Nuxwălst*, but of *Sux̣wălk* as well, were predominantly Kimsquit or ʟɪ̈ämɣ.

The open plateau in which the Bella Coola River rises has always made travel possible for long distances, so that not only

[1 "Bellacoola term for the people of mixed Bellabella - Kimsquit stock who inhabited the shores of Dean Channel" - see 2: McIlwraith, cat. 116, p584 - Analyst]

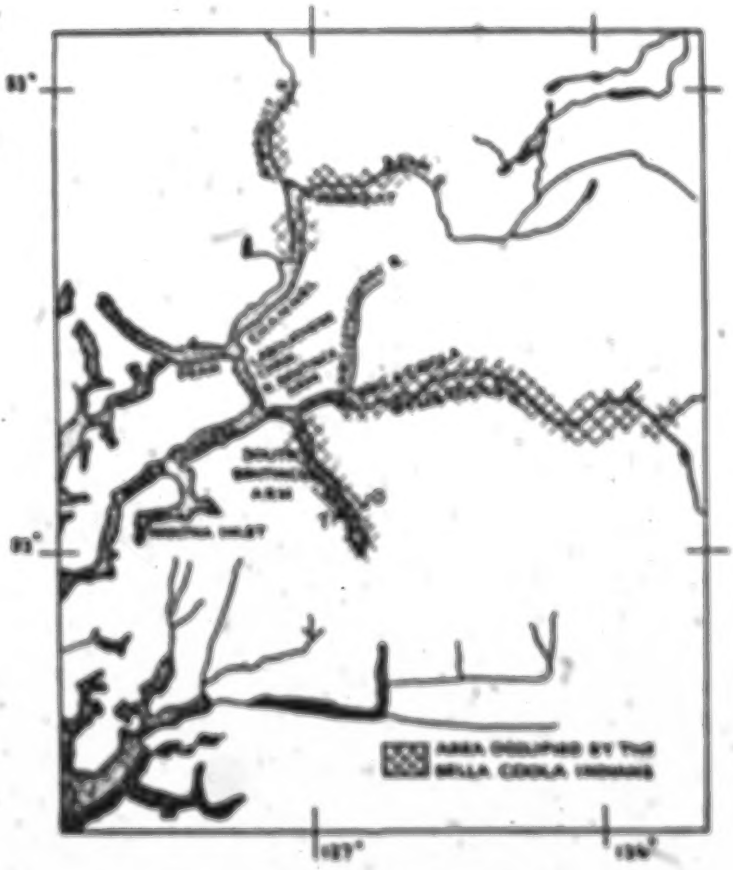
1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NF6

the neighbouring Carriers, but Chilkotin as well sometimes descended to the valley. On the coast, though the dense underbrush prevented travel along the shore, the long fiords, sheltered from the open Pacific, were ideal for the use of canoes.[14] Comparatively lengthy journeys were neither difficult nor uncommon. The *Tăl-is* people were usually on amicable terms with the inhabitants of Rivers Inlet, and the Kimsquit with the Kitlobe. The Bella Coola were accustomed to attend potlatches at Alert Bay and Fort Rupert,[15] Knight's Inlet, and Bute Inlet, receiving their hosts, in turn, at Bella Coola. On the other hand, there was little friendly intercourse with the northern tribes, of which the Kitkatla especially were dreaded by the residents of the central coast. Until recent years the Bella Coola had no direct knowledge of other Salish-speaking peoples, although some of the Chilkotin told them of a tribe living far to the south, in the interior, whom they encountered in some of their wanderings and used to term *Nuxălkmx*, recognizing the similarity between their language and that of the Bella Coola. A few years ago several Bella Coola attended a boarding-school and were amazed to find that many of their words were understood by fellow-students from Chilliwack.

To sum up: The Bella Coola were in close contact with the neighbouring coastal tribes, with the members of which they felt themselves to have cultural affinities. They recognize that they have received many ceremonial rites from their neighbours, and must have adopted other elements of culture which they now consider indigenous. It is probable that certain Bella Coola customs must likewise have been transmitted to other tribes, but such lie without the scope of this monograph. The outlying villages were in close contact with foreign neighbours, and tended to assimilate elements of their culture, but, on the whole, the Bella Coola present a tribal unity with distinctive local customs, falling within the general pattern of coastal culture.

[14] For types of canoes, see Appendix A.
[15] The principal Kwakiutl villages.

101
102
131
133



Map of the Bella Coola area

[P. X]

[192] *Ayaat*: Locality near *Snaa* where berries are plentiful.
A'yaaq: Chief living at *Tal'o* in the beginning of time.

A

aa'lá'a: One of the *a'alk* dances.
aas: I, first person singular.
'aw: Herring eggs when brought into house ready for preparation as food.[1]

B

[242]
Ababal': Supernatural animal.
Babá': One of the first women sent down west of Kwatna in the beginning of time.
to ba: To gamble, as done by the uninitiated at a Mystery dance.
Badzaspanalus or *Badzaspanalaxtus*: Kwakiutl supernatural being.
[245] *bálbá'*: Lamprey.
Balbus: *Kwiut* name of a *Snaa* man.
balxus i: Abalone shell.
Balxwalás: Influential Kwatna woman who died about 1870.
[292] [292] *bálpal*: Bell-topped hat worn by chiefs.
Ba-pasa: A Kitamaat composer.
Ba'xaxaw: *Snaa* man mentioned in an ancient story.
bagá: Supernatural, man-like creature.

D

[121] [772] *da xaxy*" / *da xa xaxy*": The sky, regarded as the lower side of a land inhabited by supernatural beings.
Dakdak'alaxis: 1—"The Comer," synonym for *Nankyaxun*.
2—The *Awitat* prerogative of saving *Nankyaxun*.
Dakdakáxis, "The Ever-Comer": Synonym for *Nankyaxun*.
Dakdakaxunaxa: Supernatural being who owns *Nankyaxun*.
Dakdakaxsus: Supernatural dog salmon resident in the land above.
[601] *di bagánaxs di xnaix*: Niece's husband.
di bakwaxs ni aakwaxs: Aunt's husband.
Dagan'xalá: One of the first men to settle at *Alqaklaal* in the beginning of time.
dáxix: Archaic term for *Awitat* Breaker.[2]
[224] [372] [601] *dáxlá'ak*: Frayed cedar-wood, as used for tinder.
djaxlaksi, plural, *djaldjaksaxs*: Son, term used in direct address for an adult.
Djaxlga: Man mentioned in an ancient story.
Dji Xemaxlá, "The Slave Owner": Designation of the supernatural woman *Kwatna*.
[101] *Djuksaxus*: Collective term applied to the Kwakiutl-speaking peoples of the mainland.
Djuxdja xa: Man mentioned in an ancient story.
Dukxaay": Chief of abalone-shell people on the lower Fraser in the beginning of time.
Dukxaay": One of the first men to settle at *Snaa* in the beginning of time.
Dukxpas: One of the first women to settle at *Tal'o* in the beginning of time.

[1] This word was recorded from a man with the individual usage of an *r* sound.
[2] This word was recorded from a man with the individual usage of an *r* sound.

2: McIlwraith E-5 (1922-1924) 1948
NEδ Bellacoola NEδ

#192 *cautcmap*, "Come and eat": Invitation to the *hahaiat* to assemble in [illegible]'s house.
caulu: House beams.
cout cin: Messenger bearing invitation to a potlatch.
[952] *cuddim*: Massage.
[585] *dikkimuch*: 1—Presents, regarded as clothing, etc., given by the groom's relatives
[931] to the bride's kinsmen when the latter visit his house on the wedding
[518] day.
2—Other presents given by the husband's relatives to the wife's kinsmen
prior to her repurchase.
dowandjut, "The Throwing Off of a Heavy Burden from the Shoulders": Said of the repayment by a wife's relatives of presents received from her husband's kinsmen.
dzeuhlutz: 1—Returning cum.
2—The destruction of the house of a chief who is about to give a potlatch.
Ecdjatlem: One of the names of the supreme god.
[201] *eqakmaxtem*: Notification, by pressure on the foot, to a chief to go to the meeting-
[533] place.
eulaxem: The employment of frenzied stick-hewing.
Eulo-nam: Hot Springs on South Bentinck Arm.
ewistapemen, "The Hearing": Synonym for *ulnatum*, q.v.; this is a Kimsquit term only.
ewistcut: Ecstatic rite in which the performer appears to be burnt to death.
ewuchum: The cooking of *hahaiat* masks on the fire.
Ilpuxut, "Far from the River": Village on the upper Kimsquit River.
[547] *inwut*: Abortion.
iwaxila, "Disappointed": said of the supernatural beings called by a *walo* dancer who arrive too late for the potlatch.

[101] *ahas*: Slave from the lower Fraser owned in Kimsquit during the last century.
[601] *ajaukaimp*: Bella Coola term for the Bella Bella.
ajaukaikaimmen: Half-brother or half-sister.
anuk: 1—Man.
2—Son; term used by old person in direct address to adult.
3—Husband.
[614] *anukkum*: Male relative of same ancestral family.
anukkwa: Woman who performs man's work.
[601] *anukpaum*: Single brother in a family with several sisters.
[491] *anumkli*, plural, *anumkluksi*: Small boy, especially son; term used in indirect
[584] address.
ashkit", "Working Clothes": Presents given by the relatives of the future bride to the kinsmen of the future bridegroom at the first announcement of the engagement. The implication is that they will have to labour industriously to obtain the wealth necessary for the marriage.
[821] *ashnaxmut*: Cold wind of the mornings, semi-anthropomorphized.
atsaip: Bella Bella term for the *atsaip*.
[563] *atsaip*: Bella Coola term for the people of mixed Bella Bella-Kimsquit stock who inhabited the shores of Dean Channel.

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

*192 *nuiwinuis:* Synonym for *qemo'o*, the large cone-shaped *nusal* whistle.
[534] *Nulqa-kit:* Side valley of the Kimsquit River.
Nulqa-kut: Side valley of the Kimsquit River.
Nulqaxtuaw-a, "Nearest River": River flowing from the north into the northern corner of the head of North Bentinck Arm. The Anglicized form is Nuskatcomaq.
*[103] *su'xqulaix:* Snow supernaturally born from another at sea level.
[823] *Numaio'x:* *xusmq* village.
Nuwalnik, "The Mother of Dogs": Name given to a Bella Bella woman in an ancient story.
Nuyalk: Bella Coola valley.
●[101] *Nuyalkmq:* Inhabitants of the Bella Coola valley.
Nuyem: *Kusiut* name of a *Sisaa* man.
Nuyem: Name of a female composer.
Nuyekmalaix, "The Light Giver": One of the names of the supreme god.
nuyex: Light.
Nuxim: *Kusiut* name of a Bella Coola Cannibal.
Nuximtlaix: *E'xpa* name of a Kimsquit man.
Nuyxulxuxa-a, "Stick-Breaker": Name taken by daughter of the first settlers at *Sisaa* in the beginning of time.
[825] *nuxstxuxk:* Mountain goat with long hair on its chest.
nuxtimat, "The Silent Night": The hushed assemblage of *kukuxsut* after departure of a Cannibal.
[227] *nuxtuxstis:* Cross-piece which holds open mouth of *sisaikun* net.
Nuxwalt: Village on Dean Channel below Kimsquit.
[595] *nuxwulxulaxun:* Public promise by the parents of bride and bridegroom on the
[425] wedding night that names will be provided for resultant children. This is combined with an oration of origin myths. The term is also used for a similar promise of rights to hunting grounds, although the granting of this is automatic.
[828] *Nuya:* Mountain near *Sisaa*.
nuyalkikamut: Person who wanders away from home in despondency.
Nuyal-aiaix: One of the first women to settle at *Tal'is* in the beginning of time.
Nu'yus-iaix: Land of salmon.

O

o'alpum: Kimsquit term for *o'kill*, orchaic.
O-i': Kwatna lad mentioned in an ancient story.
[824] *okal:* Grass with edible roots growing on tide-flats.
[262] *Okkumsq:* Valley pre-empted by one of the first settlers at Kimsquit in the beginning of time.
Okkumut: Herald who came down to the Dean River in the beginning of time.
oky: 1—The *kusiut* prerogative of something.
2—Bad, *adjective*.
Oksto-i: *Kusiut* name of a *kusiut* man.
Oliliyaiya, "The Worthless One": Name assumed by a woman in consequence of slights received from her husband's relatives.
[825] *Olxukkmut*, "The One that Changes Itself": Supernatural name of spring salmon.
[264] *'omatsili':* Assemblage of the people for feast of any kind.

A:McDonald E-5 (502-524) 1968
NEG Bellacoola NEG

Saiaił: Thunder, anthropomorphized.
Saiyaas: *Kwakiutl* name of a Kitamaat man.
saláis: Historical account; the term does not include ancestral myths or other personal property.
se-ilaiáxaxw: 1—Food distributed by the donor of a *hesiut* dance; the term is also applied to presents given instead of food.
2—Food stored up for this purpose, or even for a meal.
se-ilaix: Cannibalistic incubus.
se-ilaixaxw: Presents given as "Food" by a bridegroom and his relatives to the bride's kinsmen when the latter come to his house on the wedding day.
selálalaimut: Profession of *hesiut* entertainer.
selálamáls: Object obtained by a shaman from a supernatural being and displayed by him.
semá: Sockeye salmon.
Semálgemálelis Alqaaxaxw: One of the sons of the supreme god.
Semexwmaalis: Supernatural being who has the prerogative of scorching in the land above.
Semxélkan or *Semxélkanlaxaxw*: One of the owners of Mount *Nusqúsis* as chief.
Semxémxem, "The Light Bringer": 1—One of Raven's names as chief.
2—Ancestral name of a *Sisaa* man.
3—A celebrated Bella Coola hunter and chief.
semx; *semxúlis*, *semúl*; *semxúlas* plural, *semxwa-ás*: Comrade, especially one engaged in an enterprise with the speaker.
se-sha: Spoon-shaped river canoe.
Setáxa: Village at point between North and South Bentinck Arms.
Setáyaxaxw: River flowing into the middle Bella Coola from the north.
Se-ówa: Death, anthropomorphized.
sháiáis: Whetstone, archaic.
Se-xvá: 1—Kimsquit River.
2—Village near the mouth of the river.
Se-xvámay: Inhabitants of the Kimsquit River valley.
sexvámu'a: Raft.
Se-xwmaxwa-i: Shaman's name acquired from Death.
sexw: Pillow.
sexwáyut, "Pillowcase": *Kwakiutl* ceremonial at which no call is present.
sexyi, *sexsáis*, *sexyáus*: Brother or sister younger than speaker, especially the youngest of a family.
Sexyáus: Proper name of a youngest brother mentioned in an ancient story.
shálaus: Bracken.
shawaxaw: Tide flats.
sehéjlalh: Heart.
Sehéshaxaw: That pole of *Sesq'ó* which did not fall in the crash at the beginning of time.
Sesekaił: Village on Kitkata Inlet.
Sesekáxa-i: Part of a peculiar repository.
sesesqaiłálaxaxw, "Like Salmon": The so-called "[illegible] Salmon," probably small head salmon, observed by Raven in the beginning of time.
se'sesus, "Running Place": Limit of the sun's passage. The word for December is connected with this.
sesheshúlaxw: Leader of expedition.

192*
221
173
391
251
585
431
469
825

761
412
101

529
601
524
525

505
521

A: McDougall B-5 (1952-1954) 1968
NEG Bella Coola NEB

[192] [125]

Sakakid. Mountain on west side of the Kimsquit River.
sesta'ai'ulaxa-kaa: One of the river sculpins.
sesxtsmis: To gather cedar-bark.
Sisiutaxa: One of the first women to settle on the Kimsquit River in the beginning of time.
Sqaid: One of the first women to settle at Silverson Point in the beginning of time.
Sulhalus, "Winter Trail": Locality, perhaps village, on the upper Kimsquit River.
[101]
Sunxlaxa: Generic name of the inhabitants of the Dean valley.
Syemuth: Village on Dean Channel below Kimsquit.
Tsmaiska: One of the first men to settle on the Kimsquit River in the beginning of time.
Tsmiley: Mountain at Kimsquit which was in human form in the beginning of time.
tsnaltsnaltmut: Meeting of the seven supernatural beings to discuss ceremonial matters at the winter solstice.
tsnalua: Pre-emption provided by the supreme god for the first settlers in the beginning of time.
tsno'umc: Blood.
tsnoiac: Power or object which is taboo.
Tsnoyaxmus: Evil supernatural being.
Tsqualulans, "Maker of Good Weather": Supernatural name of dog salmon.
tsulhmene gak mimic: Term of opprobrium applied to a child whose father does every his mother.
tsuslaic: Sorcerer's lore.
tsus-haixmaic-a: Part of a peculiar repository.
tsyic: Female lover, especially a paramour.
tsyiemc: Male lover.
Tsyqa'ak: One of the first women to settle on the upper Kimsquit River in the beginning of time.
tsyuc: The burning forth of light.
[72] [91]
tsyuiac: Ceremonial chastity.
tsyuiaclaic: The arts of practising ceremonial chastity.
tsyuiaclaxa: Power engendered by ceremonial chastity.
tsyuk: 1—Summer.
2—Excited name of a Bella Coola man.
Tsyukaxlaxa-a: Part of a peculiar repository.
tsyuna: Cedar-bark mat.
Tsyuxaxa: One of the first women to settle on the Kimsquit River in the beginning of time.
Tsyuxcaxmuth: Immoral supernatural women.
tsyuf: Afterbirth.
Tsyuyaitsa-a: Chief of the dogs in the beginning of time.
[94] [76] [82] [105]
Tsyuyc: 1—Thunderbirds, a supernatural being.
2—Man who performs women's work.
umyumyumc kid: Life, one of the supernatural elements in the human body.
Ural'qaid, South West: A supernatural being.
Xalkis, "Angry Moon": First moon after the winter solstice.
xalxa-gi: Poisonous supernatural creature that travels with the War Party of the Tides.
xalxaxalx, "The Left Side," in the language of games. The word has two meanings:
[59]
1—Carved human figure set up by a shaman near the mouth of grease which is drawn on a fire.
2—Nickname bestowed on a man.

2:96 Grenville E-9 [1922-1924] 1968
NEA Bellacoola NEA

Ayaxmalis: Supernatural children guarded by the hermaphrodite in the land above.

Ayaxil: Name taken by a *Dzoo* man in the beginning of time.

cetsqumut: Place in stream or river where a salmon has just jumped.

cimmut'a: Name erected upon earth.

cmaqimut: Dam.

cmut: Water-right ecosystem made from the internal organs of a mountain goat.

Dzoodzayems, "Wipe Sweeps Away the Food": First name after the winter solstice.

cumumagh, "Dues": Preliminary presents given to guests at a memorial potlatch.

cwa'Mamlis, "Short-Lived": Rhetorical term used with reference to the death of a young child.

cyaxem: An adolescent girl, not yet subject to the full taboos of womanhood.

T

Ahdzis: Cave.

hai: 1—Son, in direct address. As a courtesy title this is often used for lads unrelated to the speaker.
2—Honorative suffix.

Faithmals: 1—One of the first men to settle at Schooner Pass in the beginning of time.
2—One of the first men to settle at *Snaihi'ai* in the beginning of time.

ayimmamuk: Desertion of husband by his wife.

hais: Dorsal fin of a fish.

ealmalap: Heavy kind of copper.

ealmamus: Tsimshianic borrowing *ctsal* villages.

Tal'ais: 1—Village on head of South Bentinck Arm.
2—Generic name applied to all villages on South Bentinck Arm.

Talsdzoo'ac: *Ha-yaxsd* name embedded in a *Snaihi* origin myth.

Tamtmuk-pais, "The Breather": One of *Thlayalitlen*'s canoes and houses a deity native grown to shamans.

Tamuchus: *Dzoo* man mentioned in an ancient story.

tapimamtmus: The moving abroad of invitations to a memorial potlatch.

tapis: Forest consisting of dense underbrush between big trees.

tapsit: Bloodsucking cedar-bark gnat.

ta-s: 1—Bird arrow.
2—Weapon, invisible to mortals, with which a wolf kills his prey.

Tats, mamlis, Tatsa: 1—Designation of supreme god used in prayer.
2—Father, term used by child.

tatlmadja: Water-lily.

Ta-ya-ak: Land inherited by the Kwakiutl.

Tcakwmaas: Leading chief of *Thqaitlas* and reputed founder of the village.

Tcaqalmaas: Bella Coola chief living in the last century.

tcdzis: Type of sea-going canoe with bow and stern identical.

tcemlaxa: 1—White-fronted goose.
2—Type of sea-going canoe named from the bird.

temx: Husband (*it tcdzemxilas*: My husband).

temxut: Rivers.

Tcemxmaklas: Chief who came to Cape Mudge in the beginning of time and later moved to Bella Coola.

S. Smith E-9 (1929-1931) 1929
NEH Bellacoola NEA

SYMPATHETIC MAGIC AND WITCHCRAFT AMONG THE BELLACOOLA

By HARLAN I. SMITH

MANY OF the Bellacoola Indians today believe in sympathetic magic and witchcraft, after over a hundred years of contact with white men. Most of them live within hearing of the bells of the mission church, and the government school. Not a few of the men take logging contracts; some of them build and operate motor boats; many of them join the fishing fleets of the salmon canneries; most of the women work in the canneries; and all deal at the white men's stores.

The Bellacoola lived at the heads of the long inlets half way up the Pacific Coast of Canada and in the tributary Bella Coola valley. Now, numbering perhaps two hundred and fifty, they, with the exception of a few families, are concentrated on one reservation at the mouth of the Bella Coola river. The Bella Coola valley has been called the Norway of Canada. This was where Sir Alexander Mackenzie, the first white man to cross Canada overland, reached the sea.

Aboriginally, the Bellacoola were of the North Pacific Coast culture of America, which is characterized by the extensive use of red cedar and sea products, particularly salmon, the making of graceful, sea-going canoes, each hewn from a single cedar, the erection of large rectangular houses made of cedar planks, with carved house posts and totem poles, lack of pottery, and expertness in carpenter work, carving, and painting. This culture belongs to the haraluot area, but the Bellacoolas were mercantile to a certain extent. The art of the area was that best known from the paintings and carvings of the totem poles, largely of conventionalized animal forms. The life centred around a very highly developed social organization, an extensive and powerful financial system, and property rights to names, rituals and honors. The Bellacoola language is one of the Salish linguistic stock. They

E-5 (1920-1923)1929 NE6 Bellacoola NE6
Carrier NE9
Tsimshian NE15
Sekani NE14

MATERIA MEDICA OF THE BELLA COOLA AND NEIGHBOURING TRIBES OF BRITISH COLUMBIA

By Harlan I. Smith

INTRODUCTION

This paper describes the materia medica of four tribes of British Columbia, the Bella Coola of Bella Coola valley, the Gitksan of Skeena river, the Carrier who live in the territory behind both of these tribes, and the Sikani of the headwaters of Peace river. Among the Bella Coola the medicines are largely family possessions known to a few individuals only, so that two families may have different remedies for the same specific complaint; but this is not the case among the other tribes. Everywhere magical practices enter largely into the treatment of disease, but are not touched upon in this report. It was impossible for the indians to diagnose many of their maladies, so that the identifications given here are in many cases conjectural.

Most of the information relating to the Bella Coola was given the writer in 1920-22, by Joshua Moody, apparently a full-blood Bella Coola Indian, born about 1868. As he did not speak English he gave the data in Chinook jargon, which has been interpreted and arranged in logical order. Joshua is an Indian scientist with great knowledge of the local plants and animals. He remembers when Mr. John Clayton was the only white man living in Bella Coola valley, and when the inhabitants saw only one other white man every year or two. Consequently he can recall the old Bella Coola material culture before it was much affected by European ideas.

Some of the information relating to the Bella Coola was given the writer in 1922-23 by the late Captain Schooner, also, apparently, a full-blood, born about 1848, who used the Chinook jargon. Alec Davis, Alexander Clickman, Louie Hall, and other Bella Coola Indians likewise gave information and corroboration.

Most of the information relating to the Southern Carrier Indians of Chilcotin was secured during 1920-1922 from Charlie West, alias Pretty Charlie or Handsome Charlie, a native of that place, born about 1871. Charlie used the peculiar form of broken or pidgeon English commonly employed for communication between the whites and the Carrier and Chilcotin Indians of this region.

The information about the Sikani and the Northern Carriers of Hagwilget is from stray field notes kindly supplied by Mr. D. Jenness.

The information relating to the Gitksan was secured in 1923-26 from the late John Fowler and Abraham Fowler of Kitwanga, Luke Fowler and Job Robinson of Hazelton, with additions and corroboration from a few others, all old Gitksan Indians, apparently full-blood. The information was secured mainly in English, although Abraham Fowler used also the Chinook jargon.

The method the writer employed was to submit specimens of the plants to his informants and question them concerning all their uses. Of the information thus obtained only the medicinal portion has been presented here. The plants were later identified by Mr. M. O. Malte, of the National Museum, Ottawa.

6:Boas E-5 (1886-ca. 1890)1892
NE6 Bellacoola NE6

Since the end of the last century they have dwindled down in numbers, and a few only of their once populous villages are still inhabited, namely, Sâteq, at the head of Dean Inlet; Nûtl'a'l, at the mouth of Salmon River; Nuqa'lkn (which embraces five villages, at the mouth of Bella Coola River; Stû'in, twenty-eight miles up Bella Coola River; and Tâ'lio, at the head of South Bentinck Arm. The dialect of Nûtl'a'l and Sâteq differs slightly from that of the other villages. The following is a list of their ancient villages, most of which are still inhabited at certain seasons, although not regularly:—

1. Sâteq.
2. Nûtl'a'l. The tribe of this place is called Sôtalxmn.
3. Nuqa'lkn, embracing the villages K·ômkô'tza and Stakê'etl on the north side, Pê'inxla and Nutsê'intakônê on the south side of the river.
4. Sxnqtl.
5. Tsômô'otl.
6. Snû't'xlê.
7. Nû'knita.
8. Asx'nanô.
9. Nuk·â'aqmals.
10. Tsqonqk·â'nê.
11. Nû'ak·'xlst.
12. Nûtltlê'iq.
13. Stû'in, twenty-eight miles from the sea.
14. Snû'tl'xlatl. Nos. 4 to 14 are situated along Bella Coola River, and are given as they are met with in ascending the river.
15. Slâ'aqtl, at the confluence of Bella Coola and Driver (?) Rivers.
16. Tâ'lio, at the head of South Bentinck Arm, embracing K·'os'pq, Tâ'lio, Nû'ik', A'stq.
17. K·oâ'tlna, at the bay of that name in the southern entrance of Bentinck Arm. On the north entrance of Bentinck Arm were the Kiltê'itl, but it is doubtful whether they belonged to the Bilqula or to the Hê'iltsuk. The latter call the people of Dean Inlet Ki'mkuitq.

Each of these tribes is subdivided into gentes, which appear to be arranged in exogamic groups. I learnt the names of the following gentes, which bear the names of their ancestors:—

Gentes of the Nuqa'lkmn:

1. Tok·oâ'is (=looking down on his family).
2. Spnqpnqô'lxmq; Qê'mtsica name: Mâ'lakyilatl (see p. 413).
3. Sistlqêlâ'aq.
4. Kx'hâqk·xua.
5. Pô'tlna.

Gentes of the Nuk·'a'lxlxmn:

1. Tl'ak·anmô'ot.
2. K·ôoqôtlâ'nê.
3. ?

Gentes of the Tâlio'mn:

1. Ialo'stimôt (=making good fire); Qê'mtsica name; T'â't'entsâit (=a cave protecting from rain).
2. Spntsâ'tlh.
3. Tsnqoâ'akyax.
4. Ha'mtsâh.